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Babylonia and Assyria. A Sketch of Their History. By ROSS G. MURISON, M.A., B.D. [Bible Class Primers.] New York: Imported by Charles Scribner's Sons. Pp. 115. \$0.20.

The time when the life and thought of the Hebrews were looked upon as in large measure unrelated to the movements of their contemporaries has long since passed away. All schools of interpretation agree that only as Hebrew history is studied as an integral part of the history of the larger Semitic world can it be properly understood. Especially is some acquaintance with the main facts of Assyrian and Babylonian history essential to an intelligent appreciation of much of the Old Testament literature, particularly the writings of the prophets. Most of the histories of Babylonia and Assyria are beyond the reach of the great majority of Bible students. The above sketch has been prepared to meet the needs of this class, for whom such works as those of McCurdy and Rogers are too voluminous, learned, and expensive. The task of preparing popular treatments of this kind is an exceedingly difficult one, but the author has been successful in his selection of material, passing over the multitude of details, for the most part, and emphasizing the important facts and movements. The political history is sketched rapidly in the first seventy-three pages, and the remainder of the book is given to the life and thought, under the following topics: (1) "Genesis According to the Monuments;" (2) "Religion;" (3) "Writing and Literature;" (4) "Civilization."

The author is at times too dogmatic in his statements; as, *e. g.*, when he declares that there is no serious dispute concerning the date of Sargon I. (p. 11); when he unhesitatingly identifies "Ur of the Chaldees" with Mugheir, and makes Abram a Babylonian name (p. 15); when he adopts the identification of the names of the kings in Gen., chap. 14, defended by Sayce and others (p. 16); when he accepts without question the identification of Azriyahu of Yaudi, who fought against Tiglath-pileser III., with Azariah of Judah (p. 30); and when he derives Rab-saris from Rab-sha-rishē (p. 41). Discussion of disputed matters is, of course, impossible in a work of this kind, but it would still seem well to indicate the existence of contrary views in extremely doubtful cases, rather than to leave the impression that the view adopted is the only one. In the paragraph on the indebtedness of modern civilization to Babylonia (p. 8), mention should have been made of the large contribution handed down by Egypt. But one must not expect everything within the compass of

115 small pages, and as an elementary handbook this sketch is to be highly commended for its clear, concise presentation of the things that the ordinary Bible student most needs to know concerning the Babylonians and Assyrians.

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The Pastoral Epistles. By REV. J. P. LILLEY, M.A. New York: Imported by Charles Scribner's Sons, 1901. Pp. 225. \$0.75, *net*.

The Epistles of St. Paul to Timothy and Titus. By R. MARTIN POPE, M.A. London: Charles H. Kelley, 1901. Pp. 248. 2s. 6d.

The former of these two volumes is one of the series of fifty "Handbooks for Bible Classes and Private Students," edited by Professor Marcus Dods, D.D., and Rev. Alexander Whyte, D.D. For the class of readers the editors have in mind the work is satisfactory. Mr. Lilley holds that the author of the epistles in their present form was Paul, thus taking his position with Alford, Lightfoot, Ellicott, Howson, Salmond, Westcott, Hort, Farrar, and Findlay, as against Reuss, Renan, Sabatier, Hatch, and S. Davidson, who argued for a later origin; and also Harnack, von Soden, McGiffert, G. B. Stevens, and B. W. Bacon, who admit that the epistles contain some genuine fragments of the apostle's writings. The historical difficulty of finding a place in the chronology of Paul's life for the epistles is met by the usual theory of a second imprisonment and a fourth missionary journey.

The argument against the authenticity of the epistles which is drawn from the form of church organization pictured in them is of no value, thinks Lilley, inasmuch as "everything we learn in Timothy and Titus as to the duties of presbyters agrees with Acts and the Pauline epistles;" and practically the same can be said of the other church officers. As to the bearing of the heresies which the writer combats, he regards the whole movement referred to, not as Gnosticism, but as "the last desperate effort of Judaistic traditionalism to overthrow the religion of Christ." The apparent difference in theological teaching between these and Paul's other writings is accounted for by the fact that he wrote to disciples fully acquainted with his doctrinal system, and that a growing importance attaching to the ethical side might be expected both from Paul's time of life and the